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- Coverdale's New Testament. Paris : Fraunces Regnault, 1538 ; 8vo.
- Coverdale's New Testament. (Johan Hollybushe Testament.) London, 1538.
- Coverdale's New Testament. Antwerp, 1539.
- Taverner's Bible. London, 1539.
- Great Bible. Paris and London, April, 1539.
- Great Bible. London, April, 1540.
- Great Bible. London, July, 1540.
- Great Bible. London, November, 1540.
- Great Bible. London, May, 1541.
- Great Bible. London : Whitchurche, 1549.
- Bible (mainly Matthew's 1537 text). London : Daye & Seres, 1549.
- Bible (verbatim reprint of Matthew's text of 1537). London : Raynalde & Hyll, 1549.
- New Testament. London : Powell, 1549.
- New Testament. [London ?], 1549.

VICTOR H. PALTSITS.

NEW YORK PUBLIC LIBRARY.

DIE MASSORAH DER ÖSTLICHEN UND WESTLICHEN SYRER IN IHREN ANGABEN ZUM PROPHETEN JESAIA; nach fünf Handschriften des British Museum in Verbindung mit zwei Tractaten über Accente herausgegeben und bearbeitet. Von GUSTAV DIETTRICH, Pfarrer der deutschen evangelischen Gemeinde zu Sydenham. London, Edinburgh, and Oxford : Williams & Norgate, 1899. Pp. vii + 134. 8s. 6d.

THE author of this work is engaged in the preparation of a critical edition of the Edessene version of Isaiah, and he has already collated the larger part and the most valuable of the manuscripts found in European libraries. The present publication offers the material contained in five manuscripts in the British Museum, without any discussion of their text-critical value. Of these MSS. one is Nestorian, the others are Jacobite. Because of its provenance and its importance for the history of accentuation, the Nestorian codex is published in full, with but slight deviations, for typographical reasons, from the original. The tradition of the Jacobite codices is given in footnotes to the text wherever they seemed of importance to the editor. Except for a few corrections and additions by a certain Sisin, the Nestorian codex is the work of Mar Babi, and was completed in the monastery of Mar Gabriel, near Harran, in the year 899. What renders this manuscript so valuable for the history of accentuation is the fact that Mar Babi not only presents us with the system in vogue at the end of the ninth century

in his own school, but also in many instances indicates, and passes his judgment upon, the accents used by Ram-Isho, who taught in the academies at Seleucia and Nisibis in the sixth century, and by the Massoretic school of the Magreyane, or instructors in reading of the Bible, at Nisibis, founded by Narses Leprosus in the fifth century. Even the system followed by Mar Babi in his codex is probably earlier than his own time, as it does not altogether agree with the views he sets forth in his treatise on the accents. It is, consequently, to some extent possible to trace the development of the system of accents used in the east-Mesopotamian churches.

The author gives for the first time satisfactory evidence to sustain the assumption of earlier scholars that the four Jacobite codices all come from the same Massoretic school, namely, that of Qarqaphta, a monastery situated on one of the banks of the Chabora, near Magdal, southeast of Resh-aina; and that they represent the system of vocalization used in the west-Mesopotamian churches. Interesting is his suggestion in reference to the absence of any division into chapters in these Qarqaphic codices. Codex Ambrosianus seems to show that already in the sixth century these western churches divided the book into forty-eight sections. There are thirty divisions in the east-Mesopotamian manuscript published by Diettrich, and this is also the case with the Nestorian codex (Brit. Mus. Add. 7152), which is thought to be of the same age as Codex Ambrosianus. Diettrich is inclined to see in the curious absence of a division into chapters in these Qarqaphic manuscripts a silent protest against the prevailing custom in the Jacobite churches, and an attempt to go back to the common basis of earlier times. This would account for the adoption of the Nestorian divisions by the genuine Jacobite Barhebraeus in the fourteenth century.

The great mass of variants exhibited by these manuscripts is chiefly of orthographical or morphological significance. Some of them are of considerable interest to grammarians, and furnish welcome material for increasing our knowledge of Mesopotamian Aramaic. Some throw light upon the exegesis of the Edessene Vulgate. A small number are of real value for establishing the original text of this version. The full importance of these deviations can be seen only when the promised critical edition of the text, based, so far as possible, on all extant manuscripts, shall have appeared, and the relations of such variants to those of the Greek version, on the one hand, and the Targum, on the other, shall have been determined.

The author found it impossible to trace the most important variants back to some eminent Mesopotamian exegete, as he had hoped, although he searched through two large catenæ manuscripts in the British Museum with this in view. Most of the patristic writers quoted were Greek Fathers, and the allegorical method of Jacob of Serug and Daniel of Zalach, of which interesting examples are given, rendered it improbable that these authors could have influenced the grammarians of Nisibis and Qarqaphta. As an instance of comparative freedom from this allegorical method Severus of Antioch is cited. Two of the three passages, however, merely show how strongly intrenched this method was, even in Antioch, where one naturally looks for a more grammatico-historical treatment of the text. The third passage is of considerable interest, not only because it reflects credit on the method used by Severus, but because of its intrinsic value. Commenting on Isa. 19:18, he says that the city lies where one enters Egypt from Palestine, on the river that flows between Egypt and Palestine, was called Rhinokorura by the Greeks, but 'Arish (ארישׁ) by the natives, and was dependent upon Heliopolis, the capital of the kingdom of Beth Shemesh.

A tract on the Nestorian accents by Mar Babi, somewhat abbreviated, and one by Elias I., of Tirhan, are published as appendices.

This book gives evidence of such mastery of the material and such excellent judgment that the reader will look eagerly for the larger work from so competent a hand.

NATHANIEL SCHMIDT.

CORNELL UNIVERSITY.

BERICHT ÜBER DAS GESAMMELTE HANDSCHRIFTLICHE MATERIAL
ZU EINER KRITISCHEN AUSGABE DER LATEINISCHEN UEBER-
SETZUNGEN BIBLISCHER BÜCHER DES ALten TESTAMENTs.
Von PH. THIELMANN. (Aus den *Sitzungsberichten d. philos.-*
philol. u. d. hist. Classe d. k. bayer. Akad. d. Wiss., 1899. Bd.
II, Heft ii, pp. 205-43.) München: P. Straub, 1900.

ONE needs to look only at the bibliography given by Eb. Nestle in the article on Latin translations of the Bible, published in the third edition of the *Realencyklopädie für protestantische Theologie und Kirche*, or at the list of articles and monographs reviewed by P. Corssen in the *Jahresb. über d. Fortschr. d. kl. Alterth.* for 1899, to appreciate the very lively interest which has sprung up in the last five years in the Latin translations of the Old and New Testaments. Perhaps no one has done